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A SKETCH OF THE LIFE AND TIMES OF TS'AO TS'AO (曹操)
A.D. 190 TO 220.

BY REV. D. Z. SHEFFIELD.

THE period in Chinese history in which Ts'ao Ts'ao acted an important part may be regarded as the heroic period in the records of this prosaic people. If we look for its analogy in western history, we shall find it in that of Greece during the Peloponnesian war. There, as in China, men of the same speech and blood were arrayed against each other in a titanic struggle for dominion and power; and all the virtues and talents and passions of human nature, under the severest strain, were brought into prominent exhibition. Courage, stratagem, fidelity, duplicity, treachery, cowardice, all in turn find their embodiment in one or another of the characters that pass before us in the fierce drama; and these lives, perpetuated in song and play and story, are looked upon with reverence and admiration, or with contempt and execration, by each new generation of men. The period of which we write is commonly known as that of The Three Kingdoms (三國), since by a long civil war China was separated into three nationalities for the space of half a century. These Kingdoms were the Wei (魏), the Shuh (蜀), and the Wu (吳). The Kingdom of Wei was the largest, occupying the northern portion of China, embracing the present provinces drained by the Yellow river and its tributaries. The Kingdom of Wu had its eastern borders on the Yellow sea, and extended over a wide region north and south of the lower course of the Yang Tsü river. The Kingdom of Shuh was on the western border of China, embracing the central and eastern portions of the present province of Ssü Ch'uan, the southern portion of Shen Si, and the western portion of

Hu Pei. The whole line of southern provinces, as they now appear on the map of China, was then the home of barbarian tribes, yielding only a semi-obedience to their stronger neighbors, and regarded by them with indifference or contempt.

The emperor whom Ts'ao Ts'ao nominally served, but really ruled, for a term of years, was Hsien Ti (獻帝), whose reign embraced a period of thirty years, from A.D. 190 to 220. If we turn to contemporaneous western history throughout this period, we find that the anarchy in China was fully paralleled by the wild scenes of carnage and revolution in the Roman Empire. Commodus, the degenerate son of the virtuous Marcus Aurelius, under the seductions of unscrupulous favorites, became a cruel, licentious tyrant, descending to become a circus performer and gladiator, issuing his warrants of death against all he hated or feared, until in A.D. 192 he was strangled in his bedroom by those whose destruction he had decreed. The brief reign of the upright Pertinax succeeded, but he was dispatched in a few months by the swords of the Praetorian guard, and the imperial crown of Rome was sold at auction to a rich senator, Didius Julianus, for fifteen millions of dollars. Following this there was a struggle for power between the great military leaders Albinus, Severus, and Niger, resulting in the triumph of Severus, and the destruction of his enemies. The stern reign of Severus for eighteen years was succeeded by that of his sons, Caracalla and Geta. A deadly quarrel between the brothers ended in the murder of Geta, and the slaughter of twenty thousand persons who were supposed to be his friends. The abandoned and oppressive reign of Caracalla for five years was succeeded by the two years' reign of Macrinus. His very virtues made him hateful to the corrupt soldiery, and he was sacrificed to give place to the monster Elagabalus, whose four years' reign was filled with cruel oppression and infamous debauchery.

Thus at the same period in the world's history, the two great centres of civilization, the eastern and the western, though separated so far that they hardly knew of each other's existence, were convulsed by the same fierce passions of unbridled human nature, in their thirst for pleasure and luxury, for glory and dominion.

If we seek for the causes of the derangement of government throughout China during this period, we shall find it in the effeminacy of the monarchs of the few preceding reigns, allowing the highest position of honor and power and emolument to be struggled for by unscrupulous eunuchs and court parasites. This corruption at the head of government begot its legitimate fruits in disaffection and lawlessness throughout the empire. A secret military organization, known in Chinese history as the Yellow Turbaned Rebels (黃巾賊),

took its rise in the region of the present province of Shan Tung during those troublous times, and soon propagated itself in contiguous regions, swelling to enormous proportions, and filling the country with desolation and alarm. Armies were organized and sent against them, succeeding at length in breaking their power, and scattering their numbers; but military leaders learned in the school of war to appreciate their own capacities and strength, and the government was destined to be overturned by the very power that it had evoked for its protection. The Emperor Ling (靈帝) dying during these disturbed times, his son Pien (辯), who had not yet arrived at manhood, succeeded to the throne. The supreme power rested in the hands of two empresses who intrusted the affairs of government to their favorite eunuchs. At length Hê Chin (何進), brother to one of the empresses, resolved to break the power of the eunuchs, but instead of acting promptly, in the use of means within easy reach, he procrastinated, and through evil counsel called an army to his aid, to do the work which could have been accomplished by the palace guard, and a few executioners. The general invited to give this assistance was Tung Cho (董卓), a man of courage and ability, but of unscrupulous ambition. He had already achieved celebrity in the war against the Yellow Turbaned Rebels, and now recognized his opportunity for a higher step in his promotion to place and power. He promptly obeyed the summons, and destroyed many of the eunuchs, deposing, and at length killing, the young Emperor, and setting up in his stead a younger brother, the Emperor Hsien (獻帝) of the present narrative. It was soon perceived by the officers of government that the ultimate plan of Tung Cho was to set aside the new boy Emperor, as soon as his own plans of action were consummated, and to place himself upon the throne. The generals engaged in war against the Yellow Turbaned Rebels now turned against the prospective usurper. Tung Cho, desiring to secure a stronger place of defense remote from his enemies, compelled the Emperor with his court to remove from Lî Yang (洛陽), in the province of Hê Nan, to Ch'ang An (長安), the present Hsi An (西安), in the province of Shen Si. Tung Cho lingered behind the imperial escort with a portion of his army, to plunder and destroy the palace and ancestral temple, and to rifle the tombs of preceding emperors of their treasures. He followed on to the new capital, and built for himself, at a convenient distance from the city, a strong citadel, storing it with provisions, and filling it with his ill-gotten wealth, purposing that if he met with reverses in his schemes for power, to retire within the walls of his citadel where he could defend himself from his enemies for a long term of years. But his greed and cruelty

were multiplying his secret as well as his open enemies. At length Wang Yün (王允), a high civil officer, persuaded Lü Pu (呂布), an officer under Tung Cho, to join with him in a stratagem to accomplish the destruction of the hated tyrant. A visit of the high officials upon the young Emperor was arranged, to congratulate him on his recovery from a slight sickness. An ambush of soldiers awaited the entrance of Tung Cho with his escort through the gate into the Forbidden City. Lü Pu at the proper moment led the attack, and dispatched his master with his own hands. The fact of the death of the tyrant was no sooner published abroad, than the people of the entire city gave themselves up to feasting and rejoicing. The mutilated body was left for days unburied, and a taper was contemptuously thrust into it to give light by night. Wang Yün had destroyed his great enemy, but two generals of Tung Cho, Li Ch'üeh (李傕), and Kuo Ssü (郭汜), marched their armies against Ch'ang An, captured the city, and put Wang Yün to death. Lü Pu escaped to Shan Tung, where we shall hear from him again. The two generals soon quarrelled and fought with each other for the prize of power which had fallen into their hands. While they were thus wasting their strength in mutual destruction, other officers removed the Emperor from this scene of anarchy to the old capital at Lê Yang; but in turn their jealousies and rivalries continued to fill the seat of empire with bloodshed and confusion.

At this point in the sketch of the history of the times, let us turn back for a few years, to trace the steps of Ts'ao Ts'ao in his rising career, until he grasps the reigns of government in his powerful hand. The father of Ts'ao Ts'ao, Ts'ao Sung (曹嵩), was the adopted son of a distinguished eunuch Ts'ao T'eng (曹騰), from whom the name of Ts'ao is derived. Ts'ao Ts'ao was born in the city of Hsü Chou (徐州), in the northern portion of the province of Chê Chiang. From youth he was distinguished for acuteness of perception, promptness of decision and facility of resource. The character and career of Ts'ao Ts'ao has much in it that reminds the western scholar of the first Napoleon. Like Napoleon he chose wisely those to whom he entrusted the execution of his undertakings. His military evolutions were characterized by the same carefulness and sagacity in planning, and boldness and rapidity in execution. Like Napoleon he could make a display of generosity and magnanimity and could also be treacherous and cruel, seizing upon every opportunity to promote his own aggrandizement. It is said of Ts'ao Ts'ao that if he had lived in a period of good government he would have been an officer of ability, but living in a period of anarchy he was an unprincipled leader. 治世之能臣亂世之奸雄. His military talent found

its first opportunity for display in the war against the Yellow Turbaned Rebels, where he soon achieved distinction, and was promoted to the magistracy of Chi Nan (濟南), the present capital of the province of Shan Tung. At this juncture Tung Cho had already grasped the reins of government. Ts'ao Ts'ao now leagued with two powerful generals Yuan Shao (袁紹), and Wang K'uang (王匡), to overthrow the power of the tyrant. Their armies rendezvoused at Suan Tsao, (酸棗), the present K'ai T'eng T'u, capital of the province of Hê Nan. Ts'ao Ts'ao urged to an immediate forward movement, but his confederates feared to match strength at once with their resolute enemy. Ts'ao Ts'ao, impatient of delay, marched forth with his single command, but was defeated by Tung Cho in a battle at Jung Yang (榮陽), and fell back to his old position. He now proposed a plan of united attack, but it being rejected he withdrew from his confederates to Whai Ch'ing (懷慶), a point north of the Yellow river, but still within the vicinity of the enemy. Not daring to attack Tung Cho again with his small command, his restless energy found exercise in dispersing a body of Black Mountain Rebels (黑山賊), in the region of the present Tuan Ch'ang in Shan Tung. For this service Yuan Shao promoted him to the governorship of the region. At this time the Yellow Turbaned Rebels, numbering many hundred thousands, were plundering and desolating the region of Yen Chou, to the south east of Tung Ch'ang. The surviving officers and subordinates fled to Ts'ao Ts'ao, and begged his help to deliver them from their scourge. The rebels were too strong for him to venture a direct attack, but by a series of adroit movements he out-generalled his lawless enemies, and defeated them in detail. Over three hundred thousand men at length laid down their arms, and submitted to his authority. He selected from this multitude the strongest and most active men, and incorporated them with his own army. From this time he took rank among the most powerful generals and his movements assumed a national importance. A little later the father of Ts'ao Ts'ao, while coming to join his son, was murdered by an officer of the governor of Hsü Chou. In revenge for this, Ts'ao Ts'ao visited a fierce retribution upon the cities of that region, giving rein to his soldiers to destroy and murder at pleasure.

At this point the sketch of the career of Ts'ao Ts'ao unites with that of the young Emperor Hsien already given. We left the Emperor at Lé Yang under the guardianship of officers who were contending with one another for leadership. Tung Ch'eng (董承), a faithful officer of government, desiring to put an end to these factions, and bring order out of anarchy, sent a messenger to Ts'ao Ts'ao, inviting him to come with his army to the assistance of the

Emperor.* The officers were divided in counsel as to his wisest course of action; some urging that he should first restore order throughout the region of Shan Tung; but Ts'ao Ts'ao recognized in the crisis an opportunity which he must not lose. He marched his army to Lê Yang, and easily overawed any who might have wished to oppose his power. He was appointed President of the Board of War, and exercised his authority with promptness and discrimination. The personal ambition of Ts'ao Ts'ao soon made itself manifest in his removing the Emperor from Lê Yang to Hsü (許都), a city some days' journey across the mountains to the south-east. By this act he obtained entire control of the Emperor, and could administer the government as he pleased under the cover of Imperial direction.

To return to the former confederates of Ts'ao Ts'ao, whom we left idly encamped at Suan Tsao, fearing the power of Tung Cho. At length their provisions gave out, and they were compelled to separate. The jealousies and ambitions of the leaders soon brought them into conflict one with another, and each grasped such a portion of the country as he was able to hold against his enemies. Yuan Shao, the most powerful general, controlled the region north of the Yellow river, with Chi Chou (冀州) in southern Chih Li, as his centre of military action. Yuan Shu (袁紹) held Shou Ch'un (壽春), the present Shou Chou in An Hui, assuming to himself the name of Emperor. Sun Ch'i (孫策) held Chiang Tung (江東), the present Su Chou in Chiang Su. Liu Piao (劉表) held Ching Chou (荊州), in Hu Pei, an important military centre on the north bank of the Yang Tsü river, a little east of I Ch'ang. Lü Pu, the murderer of Tung Cho, held Hsü Chou in northern Chiang Su, the birth-place of Ts'ao Ts'ao. Chang Hsin (張繡) held Wan Cheng (腕城), the present An Ch'ing in south-western An Hui. Chang Lu (張魯) held Han Chung (漢中), in southern Shen Si. Liu Yen (劉焉) held I Chou (益州), the present Ch'eng Tu of Ssü Ch'uan. Thus, as the result of the past misgovernment, China was broken into a number of rival and contending states. The subsequent history of Ts'ao Ts'ao consists of a record of his efforts to reduce the government to its original unity, with the supreme power centred in his own hands. His first movements were against his enemies to the east and south-east, and Chang Hsin and Yuan Shu were subjugated in order. Ts'ao Ts'ao now turned his arms against Lü Pu in Hsü Chou. It was at this time that Liu Pei, whose name is highly honored in Chinese history for his courage and integrity, joined his fortune to that of Ts'ao Ts'ao

* The Chinese have a saying with reference to the overthrow of Tung Cho and the calling in of Ts'ao Ts'ao: "You expel a wolf from the front gate and allow a tiger to enter at the back one." 前門去狼後門進虎.

for a period. He had previously been confederated with Lü Pu, but his treacherous ally, jealous of his reputation and military talent, turned upon him, and defeated him in battle, at which Liu Pei fled, to the camp of Ts'ao Ts'ao. Some of the officers of Ts'ao Ts'ao, knowing the character of Liu Pei, recommended his destruction, but Ts'ao Ts'ao followed more generous counsels, and gave him a command in his own army, hoping that this act of magnanimity to a former enemy would induce yet others to come to his support, and thus facilitate his ultimate triumph over his many adversaries. Ts'ao Ts'ao inflicted several defeats upon Lü Pu in open battle, compelling him at length to take shelter behind the walls of Hsia Fou (下邳), a small city to the east of Hsü Chou. Ts'ao Ts'ao caused the waters of the neighboring river to be turned from their channel, and conducted into the city, making the position of Lü Pu untenable. At this extremity his under officers purchased clemency of Ts'ao Ts'ao by delivering their master into his hands, and the death order ended his courageous but unscrupulous career.

(To be continued.)

AN INTERNATIONAL MISSIONARY CONFERENCE.

BY REV. ARTHUR H. SMITH.

MANY years ago, a Methodist minister, Rev. Wm. B. Osborne, conceived the plan of starting a permanent ground for Camp Meetings, in the immediate vicinity of Niagara Falls. The site upon which he had his eye was situated on the Canada side, about half a mile below the Clifton House, and extended from a long front on the Niagara River, back to a great distance. But whether the project of such a Camp Ground was in other respects feasible, or not, there was one fatal obstacle—the owner of the property refused to sell. Mr. Osborne subsequently went to India as a missionary, was connected with the well known 'South India Conference,' under Mr. (now Bishop) Taylor, the apostle of 'Self Support.' After a time, Mr. Osborne felt impelled to go to Australia, where he engaged in successful evangelistic work, and then returned to the United States. Many years had elapsed since his early enthusiasm on the subject of a Niagara Camp Meeting. Meantime the owner of the land had died, and the later owners were willing to sell nearly 200 acres in one tract, at the rate of \$300 per acre. Mr. Osborne had been stationed at 'Suspension Bridge' N. Y., with a nominal charge. In 1880 he secured the refusal of this fine tract of land, much of which was

forest, and also permission to hold an experimental set of meetings upon it during that summer, the success of which should determine whether the land should be bought or not. Three convocations took place in 1884—a Camp Meeting, presided over by Bishop Taylor, already named, then appointed to Africa, a Temperance Convention, and a Union Missionary Conference. The time allowed for making arrangements was far too short, and it was not easy to scatter the invitations widely, yet thirty returned and retired missionaries were present, representing many different fields. At a sale of lots, so much enthusiasm was developed, that \$30,000 were bid in a very short time, and the financial success of the enterprise was assured. Few situations could be more delightful and inspiring. Within sight and sound of the "never-ending Psalm" of this mighty torrent, it is most appropriate to meet and worship God, and to plan for his service. The water-supply of the town of Clifton runs directly through the grounds, and nothing was easier than to tap it; electric lights for the spacious auditorium and for the tabernacle were easily attached, and the Canada Southern Division of the Michigan Central Railroad passes within a few rods of the tenting-ground.

During the spring and early summer, invitations were issued to missionaries returned and retired, throughout the U. S. and Canada, to be present at a second Union Conference, as the guests of the Camp-meeting Association, "to secure the advantages of social and religious intercourse, and interchange of views and experiences by the missionaries who have been in foreign parts, and to incite and increase in others, interest and effort in the world's evangelization." There are supposed to be some 300 missionaries, or former missionaries in the two countries named, but many had prior engagements, many were too distant or too feeble to undertake the journey, and others planned to go, but were detained by serious illness in their families. Some doubtless failed to attend, through ignorance as to the nature and designs of the gathering; yet somewhat more than fifty missionaries were in attendance during a part or the whole of the ten days' meeting which began July 28th, and closed August 7th. The workers present, represented six Societies, as follows: American Baptist Mission Union; American Board; American Presbyterian North; American Presbyterian South; American Methodist Episcopal; Canada Methodist. Their fields had been among the North American Indians in Manitoba, in Japan, China, Siam, Burmah, India, Turkey, Italy, Spain, and the Argentine Republic. Eighteen had been in India, fourteen in China, and smaller numbers in other fields. The Burmese Missions, and those among the Karens, were represented by ladies only, who did their part well.

One of the freshest fields brought to notice, was that among the Cree Indians, among whom Rev. Mr. Young and wife (Can. Meth.) spent many of their best years. Their station was four hundred miles north of Winnipeg, which is itself regarded as the *Ultima Thule* of civilization. Into this remote field Mr. and Mrs. Young went, and there they were practically buried. For more than *five years*, Mrs. Young never saw the face of any white woman, and during much of that time no white face at all, for her husband was absent months at a time, travelling thousands of miles by canoe in summer and by dog-sled in winter. Few constitutions could endure the rigors of a climate where water, thrown into the air in winter, descends in buttons of ice, and it is not strange that work in that field either kills or cures. Few mission stations can show a nobler record of unselfish devotion, or of greater success, than that among the Cree Indians.

The brethren from Japan gave accounts of the great religious awakening of two years ago in that Empire, and told thrilling stories of the success of the Gospel in taking hold of masses of people under the lead of native pastors. At the close of a Sunday evening service devoted to a narrative of the great revival in Japan the whole audience was moved to join in earnest prayers for the descent of the Holy Spirit upon those present, and upon all missionaries, native assistants, church members, and 'adherents,' as well as upon pastors and churches in the home lands. The spirit of the consecration service held at this time, pervaded the daily devotional meetings, and was one of the most valued fruits of the meetings.

Two afternoons were devoted to Ladies Meetings, but they were far from being meetings 'for ladies only.' When the wind was too high, or when rain fell, which occurred on three successive days, the audience adjourned to the spacious Tabernacle.

Reports from China were given by Dr. Wheeler, who told of the founding of the West-China Mission; Drs. Baldwin and Sites, who spoke of the various aspects of work in Foochow; Rev. J. W. Davis, D.D., of Soochow; and Rev. A. H. Smith of the American Board in Shantung. Rev. S. W. Pilcher of the American Methodist Mission Tientsin, arrived too late to participate in the China day. Several missionary ladies were present from China, among them Mrs. Shaw and Miss Dr. Kelsey (Presbyterian) Tengchow fu; Mrs. Dr. Whitney (American Board) Foochow; and Mrs. Justus Doolittle, formerly in the service of the American Presbyterian, and American Boards.

The venerable Dr. Dean was unable to speak at length, but Dr. and Mrs. S. R. House gave full accounts of Siam, and the interesting work there. Miss Rathburn (American Baptist) told the story of the work in Burmah, and Mrs. Harris, widow of a missionary whose life

was given to the Karens, told of the great successes and wide openings among that people.

Messrs. Hoskyns, Mudge, Scott, McMahon, Cunningham, Stone, Gracey, and Fox, all now or formerly connected with missions in India, represented various aspects of that mighty empire, including work among the Eurasians, work among children, and among the foreign sailors.

Accounts were given of the great work among the children of India, 20,000 of whom are now in Sunday Schools, and the Methodists who are pushing this matter are determined not to stop until they have 100,000 children under religious instruction. Miss Newton (American Presbyterian) spoke of work for lepers, and Mrs. Wilder (American Presbyterian) told the story of their work in Kolapur. Rev. Thos. Scott told of successful gospel and salvation meetings, held among scoffing high caste Brahmins, with wonderful results. Mrs. J. E. Clough (American Baptist) related the strange story of the famine among the Tellugus, and the results which followed. This Mission was begun in 1836, and after many discouragements was so complete a failure that in 1864, the officers of the Baptist Missionary Union refused to send Dr. Jewett back. But as he insisted upon returning, they said that they could do no less than send another man with him, that he might have Christian burial! In this capacity of brevet funeral escort, Mr. and Mrs. Clough went to India in the Autumn of 1864, staying for a time in Madras with Father Hunt of the American Board Mission.

The American Baptist Mission has now some 26,000 members in this field, another Baptist Society 3,000, all other societies 6,000, making a total of about 35,000 converts in a field where twenty years ago, all was desolation. Dr. Clough has made a hasty visit to the U.S. to raise funds for a Theological Seminary, and returned within six months, leaving his wife in Michigan, educating their children.

Mr. and Mrs. Thos. Gulick (American Board) gave accounts of deep interest of the condition of Spain, and its need of a pure gospel. Only one missionary of the Board now remains in this great and needy field. It was shown that the work there is by no means discouraging, as some suppose, but quite the reverse. The obstacles, as in all Roman Catholic countries, are great and peculiar.

Rev. J. K. Greene, D.D. (American Board) was the only representative of the Turkish Empire. He was given an evening to read a carefully prepared and comprehensive paper on the causes of the hostility of the Turkish Government to Protestant Missions, and an afternoon in which he gave an account of Missions in Turkey, which was a model of comprehensive lucidity. At the close of this address,

an interesting incident occurred. Dr. G. had spoken of the noble labors of Mrs. Coffing who kept up the work in Hadjin, after her husband's death, so that a church of great promise was the out-growth. Some one inquired if Mrs. Coffing was still there, when a swarthy man in the audience said 'Yes.' On inquiry this individual proved to be the native pastor of this Hadjin church, who has been studying in Oberlin, and is expecting soon to return. He was invited to come forward and make a few remarks, and testified to the accuracy of Dr. Greene's statements as to the work in Turkey. Native Christian girls from Burmah, Siam and China, added much to the interest of the meeting by the relation of their Christian experience, and by singing. Miss Dhows, a Siamese young lady, after a little practice, sang 'Come to Jesus' at one of the meetings, with Dr. Baldwin in the Foochow Colloquial—a striking suggestion of the beautiful motto in Bagster's Bibles, '*Multæ terricolis linguae, cœlestibus una.*' Miss Hu, a native of Foochow, is studying medicine in the U.S., preparing to engage in that branch of missionary work in her native land.

Discussions were had on the topics of 'self-support' in native churches, literature and missions, the co-operation of different denominations in mission fields, and the place of the English language as a medium of mission work. It was remarked by one speaker during the last of these debates, that regarded as a means of provoking dispute, the International Missionary Union was a comparative failure. There was substantial unanimity of sentiment on every topic, the views of each speaker of course formed and modified by the conditions under which his work had been conducted. Missionaries from Japan strongly advocated the expulsion of the Chinese language, and the adoption of the new system of Romanizing Japanese; those from India were equally strenuous for English education as a necessity there, while those from China thought it neither possible nor desirable that English should supplant the Chinese. In discussing 'self-support,' it was shown that the so-called 'self-supporting' mission of Bishop Taylor, which drew its support largely from the Eurasian element, is no solution of the inherent difficulties involved, and no model for other missions elsewhere. The success of his present mission in Africa, is considered extremely problematical. Attention was called to the recent pamphlet of Rev. C. H. Carpenter (Bap.), author of 'Self-support in the Bassein-Karen Mission,' and designed as a supplement to that important and valuable work. The pamphlet is rightly called 'A Study in Finance,' and is an examination of the expenditures of the American Baptist Union for the past fifty years, showing apparently

that the proportion of money appropriated to the mission schools, and similar agencies not directly engaged in forwarding evangelistic work, is rapidly increasing. "The total increase in the average expenditure per man [in the foreign field] in the fifth decade, as compared with the first, is 122 *per cent.*" Those who are interested in this subject, will do well to read with care the extraordinary narrative in the volume mentioned, and to procure the series of pamphlets in the same line which Mr. Carpenter (who lives at Newton Center, Mass.) is preparing.

Vigorous resolutions were adopted by the Conference, denouncing the traffic in opium, and the Secretary was instructed to send a copy to the Anti-Opium Society in London. An address to the churches was also adopted, setting forth the magnitude of the results already accomplished in the work of missions, in the face of mighty obstacles; the greatness of the opportunity for a large expansion of mission work everywhere; an earnest call for a larger consecration of men and means to missionary uses; an urgent recommendation of all endeavors looking to the decrease of sectarianism, and the increase of union in foreign fields, especially in furnishing and circulating Christian literature, and in evangelistic and educational work; and above all a profound impression of the absolute necessity for a mighty outpouring of the Holy Spirit with Pentecostal power, on the missionaries, the converts, and upon the churches at home.

The following officers were chosen for the coming year; Pres. Rev. J. P. Gracey, D.D. (Meth.); Vice President, Rev. M. H. Houston, D. D. (Pres. South); Secretary, Rev. Stephen S. Baldwin, D.D. (Meth.); Treasurer, Rev. S. R. House, M.D. (Pres.); Executive Committee, Rev. C. W. Parke (Cong.), Rev. E. R. Young (Canada Meth.), and Mr. J. E. Clough, (Bap.).

The friends of mission not infrequently mourn over the sad necessity which obliges so many valued workers to retire from the foreign field, and their work is often supposed to be lost to that cause, or at best in a much narrower compass than when abroad. But this is by no means necessarily the case. Men like Messrs Gracey, Baldwin, and Houston, are able to do in their own country a work for missions, which they never could have done but for their experience abroad. In many directions they are each worth three men, who have never enjoyed that experience—no matter what their zeal or ability. And such mission workers as Mrs. Gracey—who has published and distributed over a million pages of leaflets on missionary topics, within the past year, Miss Mary Priest of Japan, who has given her time and strength to the organization of Mission Bands, with great success, Mrs. D. D. Sare, formerly in Buenos Ayres, and

many others—who can measure the results of the labors of these ‘honorable women not a few’? One gets a new impression of the possible moral uses of retired missionaries, by seeing how much some of them accomplish.

The International Mission Union has come to stay. Its influence will widen every year, and will soon be felt in every country on the globe, where mission work is done. It is a meeting of missionaries, conducted by missionaries, for missionaries, and not ‘operated’ from without by any one whosoever. From first to last not a word was spoken, which indicated anything but essential unity of spirit and purpose, on the part of these fifty and more laborers. No one could have told to which denomination any one belonged. Every one felt as Dr. Greene said; ‘We do not want our churches out there, *nicknamed* after any of these sects at home.’ Christian unity seems more likely to come about as a practical reality, (as in the case of the Presbyterian Mission Churches in Japan), through the agency of Missions, than in any other way. May God speed the day!

THE TA-TS'IN QUESTION.

By F. HIRTH, PH. D.

EVERY author ought to be grateful for interest of any kind shown in his work, even if it be of a negative character; and as long as the Goldsmithian principle is upheld which says:—

“Blame where you must, be candid where you can,
“And be each critic the good-natured man,”

no sensible writer will feel vexed at any criticism however adverse. The criticisms which have appeared in the *Chinese Recorder* with regard to my Ta-ts'in researches are pervaded by this spirit; I am therefore, glad to respond to the Editor's wish, in furnishing an article “not directly controversial,” and shall try to fulfil the second condition set, *viz.*, to write some notes “that will throw light on the questions raised.”

The country described in old Chinese records under the name of Ta-ts'in, or Li-kan, was in the west of a country called T'iao-chih; from T'iao-chih you could reach Ta-ts'in by sea after a passage lasting between two months and three years. T'iao-chih is said to have been the country to which Kan Ying, sent out by the Chinese general Pan Ch'ao to discover Ta-ts'in, had come; its city was on the sea or connected with the sea, and passage could be taken

thence to Ta-ts'in. T'iao-chih was one of the possessions of An-hsi, and made the extreme west frontier of that country in Kan Ying's time, i.e. A.D. 97.

An-hsi is so described that its identity with the Parthian empire cannot be mistaken, and as we must start somewhere in our series of identifications we begin by taking it for granted, with De Guignes and others, that An-hsi is Parthia.

The extreme west frontier of this country in A.D. 97 touched on two seas, the Caspian and the Persian Gulf. On the Caspian a journey of two months up to two years would have been absurd, and would not have led to the west; the Persian Gulf, however, whither vessels resorted from the shores of the Red Sea throughout antiquity, as we know from the accounts of *Peripli* preserved in classical literature, opened sufficient space for a trip lasting even up to two years, if time lost by putting into ports-of-call be taken into account. Therefore, the only country which was at the same time at the extreme west frontier of Parthia, then running parallel with the Euphrates and along the Syrian desert, and allowed of a sea passage to the west, was Chaldæa.

The *Hou-han-shu* describes the city of T'iao-chih, in which passage is taken to Ta-ts'in, as being situated on a peninsula, crookedly surrounded by water, so that only the north-west contains a dry road connecting it with the country. In another passage of that record a locality called Yü-lo (old sound: Hü-lo) is mentioned as a place where passage is taken to Ta-ts'in. The following reasons have led me to assume the identity of the two places.

The *Hou-han-shu* contains an itinerary of the journey from east to west through Parthia. The number of *li* given for the distances in the Chinese record corresponds, as nearly as we may possibly desire, with the number of stadia as western classical authors would give them. I may, therefore, be allowed to assume that, in the Chinese descriptions of western territories, the word *li* is to be translated by *stadia*, just as, in a German book on travel in England, miles may be spoken of without in every case adding that English, and not German, miles are meant. Moreover, the *Hou-han-shu* says that "in this country 10 *li* make one *t'ing* and 3 *t'ing* one *chih*," which means that the milliary system is based on the division of the principal largest road measure into 3 of a smaller and 30 of the smallest unit. This clearly applies to the Persian *parasang* which contained 3 Arabian miles, or 30 stadia. In the itinerary which may be abstracted from the *Hou-han-shu* we find east of "the capital of An-hsi" (i.e. Hekatompylos, the capital of Parthia), at the distance of 5,000 *li* or stadia, the city of Mu-lu. This is Môru or

Antiochia Margiana of antiquity. Going west of Hekatampylos 3,400 *li* take us to A-man (old sound: Uk-man): this is Acbatana; 3,600 *li* west across the Zagros hills take us to Ssü-pin (Si-pan): this is Ktesiphon. At Ssü-pin the Chinese record says you cross a river: this is the Tigris; and after a journey south-west of 960 *li* you reach Yü-lo. Exactly 960 stadia south-west of Ktesiphon there was the city of Hira which I identify with Yü-lo owing to this clear description of its site. I would ask the critical reader to look at a detailed map of ancient Western Asia and carefully measure the distances himself; it will then be found that no classical author could have been more careful in registering them than the Chinese historian. But the city of Hira offers yet another feature for identification. It is situated on a peninsula in the Chaldæan lake, is surrounded on all sides by water, and is connected by a land-road leading out into the country in a north-westerly direction. We further possess sufficient evidence to show that Hira was a terminus of ocean traffic. I conclude therefrom that Hira was the city of T'iao-chih, where Parthian shippers acquainted Kan Ying of the terrors of a sea voyage, thus frightening him off his pioneering schemes. If Kan Ying had pursued his voyage, he would have traversed the Persian Gulf, circumnavigated the Arabian peninsula, and finally reached one of the Roman ports in the Red Sea. Of these, some (Berenice, Leukos and Myos Hormos) were on the Egyptian side, connecting the oriental sea trade with the great market, Alexandria; others were on the Arabian side, and of these the port of Elana with the great city of Petra, the emporium for all oriental goods coming either by sea from the south, or by land through the Arabian desert from Chaldæa and destined for the Phœnician market, was the most prominent. The Chinese trade to the Roman empire consisted chiefly in silk, besides skins and iron mentioned by Pliny. Before being thrown on the general market, silks had to undergo the process of dyeing, and some were split and rewoven into gauzes, or mixed with gold thread into embroideries. The seat of all these industries was not in Egypt, but in Phœnicia, especially at the cities of Tyre, Sidon and Berytos. The dyeing, reweaving and embroidering industries are repeatedly alluded to in Chinese records as peculiar to Ta-ts'in. The first market to which, in order to reach Phœnicia, Chinese silk would come on having passed Chaldæa, must have been the city of Petra, no matter whether the goods were sent by ship or by caravan. This city was, according to Josephus, Eusebius, Jerome and Epiphanius, known amongst the Arabs by the name of Rekem (Rekam, Rekom, Arkem). This has led me to conjecture that the oldest name by which Ta-ts'in was known in China, Li-kan, may have been derived from the name of

this, the first large city on Ta-ts'in territory, to which Chinese silks were carried.

The capital of Ta-ts'in is described in the *Wei-shu*. It was divided into five cities; the king resided in the middle city, where eight officials ruled over "the four cities." The four cities here spoken of, clearly represent the tetrapolis of Antioch; moreover, the Chinese name stated is An-tu. The east gate is stated to be twenty chang high; this may have been the Bab Boulous of Antioch, the ancient pavements of which still exist on the eastern part of the city wall.

The *Hou-han-shu* and later records, amongst which the *Wei-lie* quoted in Ch. 30 of the Wei history in the *San-kuo-chih* plays a conspicuous part, contain a detailed enumeration of Ta-ts'in products. Any one familiar with the geography of ancient Mediterranean countries must be struck by the characteristic features here offered; for not only are the prominent products of Italy and the west of the Roman empire not mentioned in the Chinese records, but some of the articles referred to are even known to have been confined to the Orient, if not to Syria, with the exclusion of all other countries.

To convince the doubtful reader, I would recommend him the simple perusal of the Chinese records, of which I have furnished a translation, together with Mommsen's remarks on Syria in the fifth volume, just published, of his *Römische Geschichte*. It would be easy to write side by side the almost identical statements from Chinese historians and the German author who derived his information from none but western sources. As regards industry and trade, Mommsen says (p. 464), Syria occupies together with Egypt the first place amongst the provinces of the Roman Empire, and in certain respects ranges even above Egypt. All Syria abounds in grain, wine and oil, also in noble wines, several sorts having been exported to *Æthiopia* and *India*. Syrian manufactures monopolised the trade in linen, purple dyes, silk and glass (p. 465). Syrian linen was exported to places all over the world and represented the best qualities then manufactured according to the customs tariff of Diocletian. Tyrian purple is proverbial; so are the glass factories of Sidon. Sidonian glass kept up its old reputation throughout the Imperial period and countless glass vessels bear the mark of Sidonian manufactures (p. 466). Syrian ship captains were a prominent and highly esteemed class of people; Syrian merchants and Syrian factories could be found all over the world just as well during the Emperors' as in the olden times of which Homer speaks. Tyre is called the first place in the east as regards commerce and traffic (p. 467). The aristocracy in Syrian cities consisted entirely of wealthy

manufacturers and merchants (p. 468), which statement may be found in the *T'ang-shu* as well. Just as at a later period, Mommsen says, the wealth gained in the oriental trade was hoarded up at Genoa and Venice, the profits derived from occidental trade used to flow back to Tyre and Apameia. Syrian merchants, therefore, became the masters of immense fortunes, and they monopolised the trade of the western world. Their dwelling houses were surrounded by porticos, the windows and portals were richly and often tastefully ornamented by stone arabesques (p. 469).

These are the very facts stated in connection with Ta-ts'in in Chinese records. Hardly a passage occurs in these which could *not* be applied to Syria or Egypt, while quite a number of facts stated by the Chinese author are opposed to all identification with Italy or Greece.

Chinese Records say that Ta-ts'in contained over 400 cities. This would be a trifling number for the Roman Empire. Italy alone contained more than 1100 cities. On the other hand, Asia proper, *i.e.* the Orient, of which Antioch was the capital, contained 500 cities during the reign of the Cæsars (Gibbon).

According to the *Hou-han-shu*, a man with a bag followed the king's carriage to receive petitions. This is not a common feature in the life of a Roman emperor. Petitions were received in Rome by a special officer, "a libellis," but I am not aware of dignitaries like Polybius, who held that office under Claudius, having performed their duties in the manner described in the Chinese record. This looks much more like an oriental mode of dealing with law-suits than the well organised system practised at Rome.

According to the *Hou-han-shu* the kings of Ta-ts'in were not permanent rulers. This means that the supreme power was not hereditary. This cannot refer to Roman emperors; but it may refer to a Roman prefect who, in Antioch, had almost imperial power, but was every now and then recalled to make room for another incumbent.

The embassies of neighbouring states were, according to the *Hou-han-shu*, driven by post from the frontier to the capital. This could not well be the case with an embassy coming from the east to Rome; it was quite possible at Antioch. Further, on the roads in Ta-ts'in, one is not alarmed by robbers, but tigers and lions will attack passengers unless they be travelling in caravans. Tigers and lions were not at large in Italy, whereas Syria supplied these ferocious animals, together with Africa, for use in the Imperial plays.

The territory of Ta-ts'in is said to amount to several thousand *li*. Whether this somewhat doubtful expression means so many square *li*, or so many *li* square, the area described is far from sufficient to cover the extent of the entire Roman empire.

Amongst the products, storax, which is mentioned as a speciality of Ta-ts'in in all the Chinese accounts, was not made in Italy nor in Greece, but, as Hanbury has shown, its manufacture was confined to Syria and Asia Minor. I have already referred to the Phœnician glass industry, all colours of glass being said to have been produced in Ta-ts'in, and according to one Chinese authority the art of making glass was introduced *from* Ta-ts'in about A.D. 424. The Henna plant, used for dyeing finger nails in Egypt and Syria, had been brought by western traders from Ta-ts'in to Canton sometime before A.D. 300; also the jessamine plant. The list of Ta-ts'in products contains the single-humped camel, an animal found in Syria, but not in Italy.

It would not be difficult to multiply these arguments in favour of Syria *vis à vis* Italy. Yet, the opponents of the Syrian theory may object that all that is said of Syria applies also to the Roman empire, as Syria was one of its provinces. True, but how about Ta-ts'in during the middle ages, when the country is said by the Chinese authors to have still continued under the name Fu-lin? Syria and Egypt had been wrenched from the Roman sceptre early during the seventh century; the Roman Orient had become an Arab possession. Dr. Edkins defends the theory advanced by certain French sinologues according to which Fu-lin was the eastern empire with its seat at Constantinople, just as Ta-ts'in is said by them to have been the ancient empire with its capital at Rome. I may be allowed to refute this assumption by the following facts.

Ma Tuan-lin quotes from an authority of the T'ang period: "In the west the country bounds on the western sea, in the south on the southern sea, in the north on the K'o-sa Turks." The K'o-sa Turks, or Khosars, originally occupied the northern coast of the Black Sea, but having broken through the Caucasus, took possession of Media and Armenia. They had thus during the T'ang period become the northern neighbours of the inhabitants of Syria. The Mediterranean and the Red Sea could be easily called 'western' and 'southern' from a Syrian point of view; but how could this description of the boundaries of Fu-lin be made to apply to either Italy or Byzantium?

It is reported in the *T'ang-shu*, that the capital of Fu-lin, on having been besieged by the Arabs, became an Arab possession. Such was never the case with either Rome or Constantinople. Moreover, the order in which facts are enumerated in the old *T'ang-shu* suggests that the siege took place some time previous to A.D. 643. The first siege of Constantinople commenced in A.D. 668; Antioch was besieged in A.D. 638, and subsequently became an Arab possession.

Finally, we have the evidence of the Nestorian stone inscription at Hsi-an-fu, the genuineness of which has been incontestably proved by Mr. A. A. Wylie. The Nestorians, the pioneers of Christian missionary enterprise in China, say themselves in this inscription: "We, the adherents of the *king* (luminous), i.e. the Christian religion, come from Ta-ts'in; this is the country of our Lord, for, *a virgin gave birth to the holy one in Ta-ts'in.*" I have strong reasons for assuming that all the Chinese reports on Fu-lin, inasmuch as they were not copied from old Ta-ts'in accounts, had come to China by these Nestorian priests. The name Fu-lin appears first in China, after a long pause in the intercourse with the west, just at the time when the first Nestorians had arrived; the kings of Fu-lin are described as pious men, who had a tunnel built from their palace to a church, performed divine service every seventh day, and afterwards sent priests to China as tribute bearers. I conclude from all this that they were patriarchs, and not worldly rulers.

The king of Fu-lin who sent a mission to China in A.D. 643 is even called Po-to-li in the *T'ang-shu*. The old pronunciation of this name, Bat-ta-lik, is bound to suggest the western sound Bathrik, the Arab and Persian word for "patriarch," and in connection with the other remarks handed down with regard to the kings of Fu-lin, I have not hesitated in adopting Mr. Phillips' identification of the name Po-to-li as meaning "the patriarch."

I have quoted from the Nestorian inscription the passage: "the holy one was born by a virgin in Ta-ts'in." Let us here substitute the new name introduced by the Nestorians and say: "the holy one was born by a virgin in Fu-lin," and let us give the two syllables Fu-lin their ancient pronunciation according to Dr. Edkins' own principles,* viz., *Bat-lam*. Is there a Christian among us who will not rejoice in the idea that Bat-lam, or Fu-lin, must be Bethlehem? We need not assume that the famous village was considered the capital of the country spoken of; it is sufficient to know that the priests who freshed up the old Ta-ts'in lore in China, were proud of having been themselves born in the Holy Land; and if we consider the precedent set in the very *T'ang-shu*, where the whole of India is designated by the name of Buddha's birth place, Magadha, we need not be astonished to see the name of what they must have considered the spiritual capital of the Christian world applied to the country they came from.

I shall not enter upon the details of the suggestions made by others with regard to the name Fu-lin. My arguments against the Istambul and the Frank theories have been, I think, sufficiently explained on pp. 287 seqq. of my book. I have drawn attention to

* *Chinese Recorder* vol. XVI, p. 363.

Gibbon's researches showing that the name *Frank*, as applied to Europeans by eastern nations, does not occur in literature before the tenth century; and even if we were to allow for its existence in the spoken language centuries before its occurrence in the now existing literature, the earliest date at which the Arabs were brought into respectful contact with the Franks was that of the battle of Tours and Poitiers in A.D. 732. The name *Fu-lin*, however, is just a century older than even this date, the *Sui-shu* and *Hsüan-chuang's* Journeys containing it. To identify the name *Fu-lin* with *Frank* or, as Dr. Edkins does, with *Farang*, *Feringhi*, *Afranj*, etc., the Asiatic equivalents of the European word, seems to involve a serious anachronism.

While abstaining from polemic discussion, I have in the above notes shown some of the principal points constituting the position I have taken up in the *Ta-ts'in* question. Want of space prevents me from entering upon further details for which I would refer the reader to the book itself. What I wish to maintain *vis-à-vis* the opinions brought forward by Dr. Edkins is this:—

From a general point of view, the powerful country in the Far West, "the most powerful state west of the *Tsung-ling* range," as the *Wei-lio* puts it, called *Ta-ts'in* in Chinese records, was of course the Roman empire at the Imperial period, inasmuch as Syria was one of its provinces; the characteristic features placed on record as applying to *Ta-ts'in*, however, are not those of the whole empire, but those of its eastern outskirts. My interpretation of the facts handed down in these records is based on the commercial connection between east and west as regards *Ta-ts'in*, and on the Christian missionary interest as regards *Fu-lin*. It must strike the observant reader that the *Ta-ts'in* records abound with details regarding certain products and manufactures. Such details as, for instance, the enumeration by name of over twenty different kinds of cloth show that Chinese merchants must have been deeply interested in the *Ta-ts'in* piece-goods trade. I have shown that the oriental provinces, and among them especially Syria, were the seat of the various industries mentioned, and that, moreover, Phœnicia was the first destination of the cargoes of Chinese silk carried overland through Parthia and afterwards by sea *via* Ceylon. The so-called embassy which arrived in China in A.D. 166 must have been a commercial mission, sent for the purpose of re-opening trade which had been interrupted by the Parthian war terminated in A.D. 165. It was natural that Syrian or Alexandrian merchants who wished for a reception at the Chinese court should mention the name of *An-tun* (*i.e.* Marc Aurel), who was after all their monarch, as the sender of their mission. The Chinese had no means of scrutinizing their credentials.

I regret not being able to do more by way of compromise with Dr. Edkins. Let each reader interested in the question decide for himself which of the two opinions he may wish to adopt. I would, however, ask him not to judge on the matter without having read the complete records. Those who may not feel up to such mental exertion will find yet another view to adopt, a most comfortable one, namely that lately put forward by the editor of the *China Review*, who declares that the Chinese records are all nonsense, and that the facts stated about Ta-ts'in may be applied to almost any country in the world. I shall not attempt to unsettle Dr. Eitel in his private opinion; but there is one point in his remarks which I cannot pass unnoticed. He says with regard to the Chinese historians: "The text is generally of such a nature that translating it is in most cases guess-work." As this remark is liable to produce among readers unacquainted with the Chinese written language an altogether faulty impression regarding the nature of these records, I regret being forced to place on record my dissent. I maintain that, to any one familiar with the historical style, the language used in these geographical chapters is as clear as that used in any other ancient text, historical or philosophical. Mr. Giles very appropriately draws attention to the mistake made by those who confound extreme difficulty with ambiguity. While certain passages are doubtful, as you will find doubtful passages in every ancient text, whether Greek, or Latin, or Chinese, the greater part of the records relating to Ta-ts'in are difficult, but not ambiguous.

PRINCIPLES AND METHODS APPLICABLE TO STATION WORK.

LETTER, I.

BY REV. J. L. NEVIUS, D.D.

A request from the Editor of the *Chinese Recorder* to prepare for publication some account of the character and result of our country work in Shantung, and private letters from various sources asking for information on the same general subject, have furnished evidence that such information may be of service, more especially to young missionaries.

The interest which has been taken in our work in central Shantung, by missionaries in other provinces, is due no doubt to the fact that we have to some extent adopted new principles and methods. It is too early to determine what the final issue of this new departure will be, but perhaps not too soon to derive some important lessons from present facts and experiences, and results so far as developed.

The adoption of the new plan having been the result in many cases of difficulties and discouragements in connection with the previous one, our present position will be best understood by considering the two systems, which may for the sake of convenience be called the Old and the New, in their relation to each other. In the following letters we will present the reasons which have led to the disuse of the former, and adoption of the latter, and the manner in which the transition has been made.

I think it may be stated that thirty years ago, missionaries in China, with few if any exceptions, followed the Old Method. The change of view has not been sudden but gradual and always in the same direction, producing a continually widening and more irreconcilable breach between the two systems. There is now a prevailing disposition in our part of the field, at least among the missionaries of the American Presbyterian, the English Baptist, and the American Baptist Missions, to follow the New Plan, which may still however be regarded as in a formative and tentative stage of development.

These two systems may be distinguished in general by the former depending largely on paid native agency, while the latter deprecates and seeks to minimize such agency. Perhaps an equally correct and more generally acceptable statement of the difference would be, that, while both alike seek ultimately the establishment of independent, self-reliant and aggressive native churches, the Old System strives by the use of foreign funds to foster and stimulate the growth of the native churches in the first stage of their development, and then gradually to discontinue the use of such funds; while those who adopt the New System think that the desired object may be best attained by applying principles of independence and self-reliance from the beginning. The difference between these two theories may be more clearly seen in their outward practical working. The Old uses freely, and as far as practicable the more advanced and intelligent of the native church members, in the capacity of paid Colporteurs, Bible Agents, Evangelists or Heads of Stations; while the New proceeds on the assumption that the persons employed in these various capacities would be more useful in the end by being left in their original homes and employments.

The relative advantages of these systems may be determined by two tests—adaptability to the end in view, and Scripture authority. Some missionaries regard the principles and practices adopted by the Apostles in early times and recorded in the Scriptures as inapplicable to our changed circumstances in China in this 19th century. Having the consideration of this question for the present, it will no doubt be acknowledged by all, that any plan which will bear the application of

the two tests, of adaptability and Scripture authority, has a much stronger claim upon our regard and acceptance than a plan which can only claim the sanction of one test.

As a matter of fact the change of views of not a few of the older missionaries in China is due not to theoretical, but practical considerations. The Old System has been gradually discarded because it did not work, or because it worked evil. In my own case I can say that every change in opinion was brought about by a long, and painful experience, and conclusions arrived at, have been only a confirmation of the teachings of the Bible; and the same conclusions might have been reached with an immense economy of time and labor by simply following the authoritative guide which God has given us. If the New System be indeed sanctioned by the tests of practical adaptability and use, as well as by Scripture authority, an exchange or reversal in the application of the names New and Old would be more in accordance with fact.

In stating what I regard as serious objections to previous methods, I may come in conflict with the opinions of my brethren. I desire however to write, not in the spirit of a critic, much less of a censor; but earnestly desirous of knowing the truth. I have in former years to a considerable extent believed in, and worked upon the Old System and what I have to say by way of strictures on it, may be considered as a confession of personal error, rather than fault-finding with others. To err is human. Foreigners who have come to China to devote themselves to business or diplomacy have made their mistakes; it is not strange, but rather to be expected, that we should make ours. Let us acknowledge them and profit by them.

I am aware that it is possible to state facts in such a way that the impression given will be a false one, and the conclusions arrived at misleading. It will be my earnest endeavor in the ensuing papers, not only to give facts and honest conclusions therefrom, but to present them in such a way that the impression given will be, if not always an agreeable one, yet strictly true and just.

I wish further to disclaim all assumption of ability to speak authoritatively on this subject, as though I had myself reached its final solution. The effect of long experience in mission work has been in my case to deepen a sense of incompetency, and to excite wonder in remembering the inconsiderate rashness and self-dependence of a quarter of a century ago. Still, though we may not feel competent to give advice, we may at least give a word of warning. Though we may not have learned what to do in certain cases and under certain circumstances, is it not much to have learned what *not* to do, and to tread cautiously, where we do not know the way, and to

regard with hesitation and suspicion any preconceived opinion which we know to be of doubtful expediency, especially if it is unauthorized by Scripture teaching and example?

I gladly recognize the fact that the use of other methods, depending to a greater or less extent on paid agents, has in many cases been followed with most happy results, and that to a certain extent tried and proved native agents must be employed. I do not wish to make invidious comparisons, much less to decide where the happy mean in using a paid agency lies.

Let us bear in mind that the best methods cannot do away with the difficulties in our work which come from the world, the flesh, and the devil, but bad methods may multiply and intensify them. For unavoidable difficulties we are not responsible; for those which arise from disregard of the teachings of Scripture and experiences we are.

Let us also remember that while in undertaking the momentous task committed to us, we should by the study of the Scriptures, prayer for divine guidance and comparison of our varied views and experiences, seek to know what is the best method of work, still, the best method without the presence of our Master and the Spirit of all Truth the other Comforter, will be unavailing. A bad method may be so bad as to make it unreasonable to expect God's blessing in connection with it; a right and Scriptural method, if we trust in it, as our principal ground of hope, might be followed a life-time without any good results.

With this much by way of introduction, I propose in the next paper to consider some objections to the Old Method.

"THE NAME JESUS, IN PUBLIC PREACHING IN CHINA."

I THINK we have reason to be grateful to Mr. McGregor, for the careful and sober manner in which he has discussed a subject of great difficulty and importance. With much that he brings forward I feel the truest sympathy; but with the broad conclusion of his paper, namely that we should attempt the banishment of the name Jesus as far as possible from our public preaching to the Chinese, I cannot but emphatically and unhesitatingly join issue; and for the following reasons.

(1) It appears to me that the table which Mr. McGregor has drawn up, showing St. Paul's usage in writing to Gentile Christian Churches, is beside the mark. The question before us is the best usage in "public preaching;" and St. Paul's terminology in his Epistle may be of little use to us in such a discussion.

Moreover the question as suggested by Mr. McGregor bears chiefly on the best way to avoid exciting needless prejudice in the minds of ignorant heathen hearers. But these Epistles of St. Paul's which are so carefully analysed in the paper I am venturing to criticize, are addressed to *Christians*, from whose minds surely all prejudice against the blessed name Jesus, and the possible foreign origin of Christianity, must long ago have vanished; and the argument therefore appears to me somewhat irrelevant.

Besides this, we have an instance of St. Paul's usage in addressing an audience essentially Gentile and eminently critical; an instance which seems to me to neutralize, if not completely to override Mr. McGregor's arguments. Yet this instance (I refer to St. Paul's preaching to the Athenians) is somewhat cavalierly set aside by the remark that when the Apostle spoke to the people of Athens "of Jesus and the Resurrection," he was denounced as "a babbler and a setter forth of strange gods." Are we to conclude therefore that, warned by the effect of this careless use of terms, St. Paul for the future suppressed the term; and dared use no longer before Gentile hearers the great name Jesus?

Is it not rather the fact that the speeches and sermons related in the Acts of the Apostles, are but the briefest summaries; and that the Apostles *did* constantly mention and lift up under the name Jesus, the great subject of their preaching, the great object of human faith? "Jesus" to the Athenians, was neither more nor less offensive than "Jesus Christ of Nazareth" to the Jews (Acts iv. 10, 12). Yet both St. Peter and St. Paul were one in the teaching that "there is none other name under heaven whereby we must be saved."

(2) I cannot but feel surprise at Mr. McGregor's silence as to a text which surely possesses the very first importance in this discussion. I allude to Philippians ii. 9, 10. "Wherefore God highly exalted Him; and gave unto Him the name which is above every name, that in the name of Jesus every knee should bow," &c.

Without attempting an elaborate exposition of this memorable passage, surely we may conclude from the collocation of these two verses, that the all glorious name of our Lord's exaltation, is the same as the ever blessed name of His humiliation—*Jesus*—And that this is given to Him as the high reward of His voluntary humiliation. If so, the bare idea of lessening the glory by hiding or judiciously suppressing the name, should make us pause and shrink.

Moreover "in that name every knee shall bow." How shall they bow then in the name of Him whose name they have not heard? I will not insist on the point confidently elaborated by commentators, namely that the verses imply that God is to be

worshipped under the name Jesus (Cf. Isaiah xiv. 23) and that universal prayer is to be offered to Jesus. Supposing for the moment that the verse merely teaches that all acceptable prayer on the bended knees of true worshippers, must be offered in that name, even as our Christian prayers now, for the most part, close, yet even so, surely the name is all essential. Besides this no careful preacher will fail to explain to his audience whether of Gentile believers or unbelievers, what *Jesus* means; namely JEHOVAH the Saviour; 救主 if you please, but with an emphasis on the 主.

(3) The usage of the *Gospels* cannot escape the notice of intelligent readers of the Bible. And it will not satisfy such readers to be told that the occurrence of the single name Jesus 566 times in the *Gospels*, is merely meant to mark His humiliation. At any rate such a consideration can be of no service to us in guiding our usage as preachers, because the history of our LORD as related in the *Gospels* must ever form the main staple of our preaching; and shall we relate the life and death, and suppress the name, of the great Saviour of men?

Finally I venture to state my belief that the fear of the prejudice against Christianity as a foreign religion, is in a measure an unnecessary, or at any rate a useless fear. You cannot by any possible means avoid that prejudice in the case of ignorant hearers. And what, I would ask, do you propose to substitute for this "foreign" origin? Would you have Christianity regarded as of Chinese invention and manufacture? Is it wrapped up in Confucianism, embedded in Taoism, foreshadowed in Buddhism? Of course it is, in a sense, foreign. We ourselves are the "messengers of the churches," the foreign churches; and their light and hope are all foreign, from outside their own narrow boundaries; from above; not from themselves.

And while every needless appendage of Christianity, such as purely foreign or local customs, forms, or ritual, may or may not be abandoned according to the circumstances of each country or region, I cannot but regard with the gravest concern the suggestion that any substitute can be found in preaching and teaching for the name *Jesus*.

ARTHUR E. MOULE.



PRESBYTERIAN MISSION WORK IN NANKIN.

BY REV. C. LEAMAN.

THE Central China Mission of the Northern Presbyterian Church had its annual meeting at its youngest station, Nanking. This was their first meeting in the city, and is the largest body of missionaries that ever held a meeting within its walls. Twenty eight ladies and gentlemen, including their children, met from their other four stations of Shanghai, Ningpo, Hangchow, and Soochow. By steamer and native boat, they arrived Saturday morning, October 3rd, and by ten o'clock they were able to meet according to appointment. Work was immediately begun, and was continued until October 7th, in the afternoon.

It was fitting that the mission, if never before, should meet in Nanking at this time, as the meeting marked the close of the first decade from the opening of the station. This was duly taken notice of by a statement of the facts in the case, which were passed by the mission and forwarded to the home Board. A brief statement of the same is as follows:—

The City itself is one of vast importance as a missionary field. The historical interest, the beauty of its situation and its influence in politics, literature and language, make its importance unsurpassed by any city in the country.

Previous to the opium war heathenism reigned supreme. In the 16th century Father Ricci occupied the city and succeeded in establishing six churches with a following of some 4,000. Their work now is confined to one building in the city. Protestant work began after the opium war, and has been continued to the present by such men as Burns passing through, selling books and preaching as they could. The rebels scattered many of the people, and in Shanghai a goodly number heard the gospel. More than twenty years ago, Mr. Duncan of the Inland Mission succeeded, after considerable trouble, in renting a house in the eastern part of the city, which still belongs to them. Since Mr. Duncan's death they have established no permanent work in the city.

The Presbyterian Mission rented a native house at the South Gate in the summer of 1875, which was occupied in October of the same year by Messrs. Whiting and Leaman. After some difficulty with the people and officials, the right of residence was acknowledged by both, and after February 1876, they were allowed to work in peace from the old house at the South Gate. This was continued by the young missionaries as best they could, with their small means and confined quarters, until February 1878, when at the annual meeting of the mission it was allowed Mr. Albert Whiting, at his own urgent

request to distribute famine funds in the north. The mission being left short handed, Mr. Leaman was appointed to fill a vacancy left by Mr. Dodd in Hangchow.

Mr. Whiting had scarcely arrived in Tai Yueing fu, in Shansi Province, before he was stricken with famine fever, never to recover. Mrs. Whiting on hearing of the sad event was granted leave of absence to go to her home in Turkey. The station then was without a foreign missionary, or native helper, for the space of two years and a half, until the fall of 1880, when Mrs. Whiting returned to it after her visit home.

In the spring of 1881 Mr. and Mrs. Leaman were relieved in Hangchow to return to Nanking, and as there was no place in the city, they rented a boat and lived at the West Gate of the city during the summer. In the mean time, land was being purchased and surrounded with a wall, and also a small house was erected with the intention of occupation in the fall. But before the small dwelling was quite completed, it was discovered by the officials that the *fung shwai* was being disturbed and that residence there could not be allowed. No uprising or objection by the people was made, and after long drawn out, and unsuccessful negotiations, an exchange was effected by the kindness and wisdom of the Honorable U.S. Consul, E. J. Smithers, at that time in Chinkiang, and a new lot was granted near the Confucian temple at the West Gate. Five months were spent negotiating, and the mission by April 1882, began building.

Pending the settlement of the lot, Mr. and Mrs. Leaman with two children, on account of sickness were compelled to return home. Dr. J. E. Stubbart, who came out in December 1881 to start medical work at the station, was then left with Mrs. Whiting to complete negotiations and build on the new lot. By the summer of 1882, the first building was completed and in the fall of the same year reinforcements came to the mission, and Messrs. J. N. Hayes, and R. E. Abbey joined the station.

In the Spring of 1883 Dr. Stubbart removed to Ningpo and Mr. Hayes and family to Soochow. The same spring a second building was begun for the Rev. O. H. Chapin.

In the summer this building was completed and in the middle of September was occupied by Mr. and Mrs. Chapin, and Mr. Leaman and family who had just returned from home. In the same fall of 1883, Dr. and Mrs. H. N. Allen, now of Seoul, Corea, temporarily joined the Station.

Mr. and Mrs. Chapin in the spring of 1884, on account of health, left for the station at Chefoo. So by the spring of 1884 the station was occupied by Mr. and Mrs. Abbey and Mr. and Mrs. Leaman. The latter, in April of 1884 began building the Girls' Boarding

School which was completed by the fall, and opened with a few scholars under the care of Mrs. Leaman.

Thus the station after a period of ten years is equipped with two foreign missionary families, two foreign dwellings, and a girls' boarding school building, three chapels for daily preaching, and services regularly at the old South Gate house which has become the property of the mission, a girls' school of some fifteen boarders, and day scholars, with five day schools and about seventy boys. Good congregations attend both the West Gate and South Gate Sunday services, and the Sunday-schools number the same as the day scholars. Of those that have been baptized a couple remain undisciplined, and several are with us from other churches.

Thus after ten years' patience and struggle, with lack of means, death, delays, official intrigue, and the French war, at last, the station can begin in peace to work, with a certain resting place, a weak force of only two families, a substantial foundation and a grand outlook into the future.

Superintendent V. C. Hart of the Northern Methodist Mission has been here the last two years purchasing land, contending with the difficulties always attending such work and overcoming by a wise management, and the good offices of our most excellent Consul-General Smithers. And now the walls of a large hospital already reach above the first story, which is only the beginning of all evangelical and charitable work in the city, by this enterprising mission, under its wise and most excellent superintendence.

CORRESPONDENCE.

EVENING MEETINGS.

SIR,

Wishing that missionaries would oftener give us in the *Recorder* details of their practical methods or experiments, so that we may compare notes and learn how, and how not, to do our most difficult work, the writer sends these lines.

Evening preaching to the heathen has been practiced more or less in chapels of the American Baptist Mission in Ningpo, and quite recently in that city by the Church Mission; also at times in the Church Mission, and in the China Inland Mission work at Shao-hing, and elsewhere in the province. On account of the extreme heat making inconvenient the usual afternoon chapel preaching, the chapel of the American Baptist Mission in Shao-hing was opened, as an experiment, five evenings a week for several weeks in August. Result: twice as many hearers as at the afternoon preaching hours in July. Doors were opened at seven, and closed at nine or soon after,

[November,

meeting beginning always with hymn and brief prayer. For several evenings the organ was used, but as it drew a crowd of uproarious boys who would not sit down quietly and listen, its use was discontinued. The presence of all the church members to assist in keeping order, as on Sundays, would doubtless make the organ an advantage. The preaching was mainly by one foreign and one native pastor, with occasional help from a layman. More lay help would have been better. The native preacher usually led off. The aggregate attendance in an evening was large. By count there was an average of fifty heathen adults, sitting attentive for a considerable time, only a very few, however, remaining the entire two hours. In seats within a railing, reserved for the purpose, their were always several heathen women. As to quality of the congregation—it was better than in ordinary day preaching, more of respectable tradesmen and mechanics who are very properly busy during daylight hours, a smaller proportion of that class of "born-tired" people whom Mr. Moody, I think, remarked that he "never knew but one lazy man to be converted, and he was soon a backslider." Both during the meeting and at its close, courtesy and sociability have been deemed very important. The preacher not speaking has sat near the front door to invite strangers to be seated. Frequently the text has been written in large letters legible at any point in the house. It pays to approach the Chinaman through eye-gate as well as ear-gate. Special subjects were repentance, the atonement, the judgment, heaven, ancestral worship, and the practical benefits of Christianity. As yet no marked results are visible in inquirers or converts, but a greater amount of truth, and to double the number of people, has been pressed home, than could have been done in the same time in afternoon preaching, especially during the hot season. The attendance and interest were at the full when other engagements made necessary the close of the meetings. With a band of earnest helpers exercising faith, doubtless very much good would result from a two months' campaign of evening work at any season of the year in any city of China.

G.

THE BIBLE WITH NOTES AND COMMENTS.

DEAR SIR,

It has given me much pleasure to see in the "Recorder" for June the proposal for discussing the question—"Whether without note or comment the Word of God is found to be a power amongst Chinese readers." I feel strongly convinced that it is quite time this matter should be *thoroughly* and *impartially* investigated, and for the result of the inquiry to be *acted on*. We cannot believe that the supporters of the circulation of the Scriptures in China without note or comment, would persist in the present plan if they were once

convinced that the message of God to man could be delivered in a much more effective way and at the same time a far less expensive and laborious one. That this message can be conveyed by tracts has been proved in many lands and hence many are used. I believe that in China the large majority of missionaries are decidedly of opinion that the way of salvation can be set forth in a tract in a manner *far more easily comprehended* by the people, as well as being *far less liable to repel them and to give offence*, than by using Scriptures without note or comment. If this be so—if the great majority of labourers for God in this land are satisfied that all the good done by Bible circulation could be done, and done at a fraction of the cost, by the circulation of tracts—how can they see such a *waste* of the money of the Christian public, and not do their utmost to secure an alteration?

I know that attempts have been made by a number of missionaries to induce the Bible Societies to make considerable changes in their rules, but without satisfactory result. What is needed now is for every missionary in China to join in a representation to the Societies asking that such changes shall be made as shall secure the success of their efforts to convey God's revelation to the Chinese in a way that it can be understood. Until each of us has done our duty in this matter we cannot be free from blame.

We know that if Christian people who contribute to Bible Societies really understood the question they would speedily insist on an alteration of the existing methods. We know too that if the worthy founders of the Bible Societies had known what is now quite evident to most of us here, they would not have established regulations insisting on Bible circulation *every where* without note or comment. Every missionary I have known in China who has assisted in Bible circulation has been led to disbelieve in its effectiveness, and a number of agents of the Bible Societies have been forced to the same conclusion. During the past nine years I have travelled in several provinces and have never yet seen the least result from this work; and have reason to believe that scores of my brethren could bear similar testimony. I do not say that there are not cases where good has been done, but I am persuaded that they are *extremely rare exceptions*. In all my conversations with missionaries I have never heard one say that he believed the Bible without explanation to be intelligible to the Chinese—but very often have heard them affirm the reverse.

I feel inclined to say more—but will not at present. In conclusion I would appeal to all who are interested in the salvation of Chinese, to pray and think about this matter, to investigate it solely with the desire to ascertain *fact*; then I know the truth will be discovered, the right will be done, and the present lamentable *waste of time, money and strength* be discontinued.

J.

Echoes from Other Lands.

ANNUAL REPORTS OF THE FUKIEN MISSION OF THE C.M.S.

Twelve pages of the August number of the *Church Missionary Intelligencer* are occupied with five interesting reports from Rev. Messrs. J. R. Wolfe, Ll. Lloyd, C. Shaw, W. Banister, I. Martin, and Dr. B. van Someren Taylor, who each report regarding certain districts of their field. Mr. Wolfe writes:—"One great cause of encouragement during the year was that throughout the most dangerous and critical months of the French invasion of Foochow the Sunday services were not given up for a single day, as far as I am aware, in any one of our many places of worship all over the country. It is the testimony of the catechists that in most places the attendance at the church services during those troublous times was more regular and satisfactory than on ordinary and more peaceful days. Another cause of encouragement, and grateful acknowledgement, is that the native Christians generally have manifested the true martyr spirit all through the very trying circumstances of these 'days of evil' The conduct of these Christians all through this trying time has been most cheering, and sweeps away forever any doubts as to their sincerity, which may still be lurking in the minds of dyspeptically-affected individuals." The Boys' Boarding School is limited to thirty pupils. "The school is divided into three classes, the first class consisting naturally of the biggest boys, two of whom act in turn as teachers in the heathen school attached to the College. This class studies the native Classics with the students in the afternoon, instead of doing tailoring with the others." A Girls' Boarding school is entirely supported by the Foochow community. Twenty three women have received training in the Bible-women's class. Dr. Taylor at Hok-ning, reports 4,262 as the total of cases in the Dispensary, and 156 in the Hospital; and he has three medical students.

NAME OF STATION AND OUT-STATION.	STATION AND OUT STATION.	NATIVE CATECHISTS.	BAPTIZED CHRISTIANS.	CANDIDATES FOR BAPTISM.	TOTAL ADHERENTS.	COMMUNICANTS	BAPTISMS			EXPELLED.	DIED.	NATIVE SUBSCRIPTIONS TO ALL OBJECTS
							ADULTS.	CHILDREN.	TOTAL.			
Foochow city & District	7	6	96	27	123	46	4	6	10	...	6	\$50.20
Lieng-Kong Hien.....	9	10	165	130	294	109	34	8	42	...	3	80.45
Lo-Nguong Hien	19	18	749	415	1164	469	27	...	27	3	12	363.40
Hok-chiang , ,	26	13	704	1160	1864	383	64	37	101	2	7	327.23
Ku-cheng , ,	31	31	602	412	1014	372	30	12	42	27	17	556.30
Long-ping Foo	3	2	9	27	36	6	...	...	...	...	...	6.60
Kiong-hing , ,	4	4	18	49	67	6	...	...	...	...	...	17.90
Hok-ning , ,	3	3	32	35	67	19	8	2	10	...	...	17.75
Ning-laik Hien	17	16	579	250	829	306	28	31	59	1	10	167.35
Hing-hwa Foo.....	5	6	30	91	121	30	5	2	7	1	1	42.00
Ing-chieng Chiu	5	5	132	169	301	57	13	1	14	...	6	54.85
Total, 1884	129	144	3,106	2,765	5,871	1803	213	99	312	34	62	1684.03
Total, 1883	125	107	2,866	2,411	5,277	1587	293	140	433	6	44	

THE LONDON MISSIONARY SOCIETY.

The Ninety-first Annual Report of the L. M. S. for the year ending April 30th, 1885, devotes twenty-eight pages to China. Perhaps the most important item reported from Hongkong is regarding the grants-in-aid from the Hongkong Government to native schools which are now so liberal that energetic and competent teachers can support themselves; though it is a drawback that the education is still carried on upon Chinese lines. Mr. Griffith John writes of the opium-habit having invaded the church, and of the faithful efforts to eradicate it. With two or three exceptions all have been reclaimed, but Mr. John well says:—"Even when a cure has been effected, and freedom been attained, the temptations to fall back into the old state of bondage are so many and so great, that no missionary of any experience will ever rejoice over a reformed opium smoker except with fear and trembling." Mr. Foster's name now appears on the list of the London Society's missionaries as an honorary, self-supporting, member of the mission. At Tientsin the Medical Work has steadily grown in influence and usefulness. The amount paid by the Viceroy for the instruction of medical students "more than suffices to meet the whole of the current expenses of the medical mission," and the Viceroy has erected a complete set of wards for in-patients in the hospital.

STATIONS AND OUT-STATIONS.	WHEN BEGUN.	MISSIONARIES.				NAT. ORDAINED MINISTERS.	NATIVE PREACHERS.	CHURCH MEMBERS.	NATIVE ADHERENTS.	SCHOOLS.				LOCAL CONTRIBUTIONS.
		ENGLISH MISSIONARIES.	FEMALE MISSIONARIES.	BOYS'	SCHOOLS.					SCHOLARS.	GIRLS' SCHOOLS.	SCHOLARS.	SCHOLARS.	
Hongkong.....	1843	2	1	1	3	260	...	9	709	11	633	...	...	\$ cts. 799.99
Canton	1859	1	...	...	2	89	22	...	...	...	...	...	...	...
Three Out-Sta....	...	...	...	...	...	115	44	...	...	...	...	...	...	117.32
Poklo.....	1860	1	...	...	1	35	6	...	...	...	...	...	...	...
Five Out-Stations	...	...	...	...	3	122	7	2	20	...	...	...	...	...
Amoy	1844	5	...	2	3	191	31	3	36	...	...	...	...	2,349.63
Twenty-three Out-S.	...	...	...	2	28	776	543	9	89	...	...	...	...	...
Shanghai	1843	2	...	1	2	69	...	1	20	...	...	...	...	176.00
Seven Out-Sta....	1858	...	...	1	8	118	...	1	24	...	...	...	...	...
Hankow	1861	4	...	...	3	...	...	2	50	2	42	...	...	...
Out-Stations	1867	...	...	1	1	867	...	1	15	...	...	...	...	1,130.65
Wuchang	1865	2	...	...	1	...	...	...	...	...	...	...	...	...
Tientsin	1861	4	1	...	2	71	154	2	23	...	...	...	...	69.88
Five Out-Stations	...	...	...	...	1	50	115	1	7	...	...	...	...	...
Peking East.....	1861	2	2	...	1	74	31	1	10	1	14	...	...	...
Peking West.....	1878	2	...	...	2	31	16	1	9	...	...	...	...	1,173.32
Out-Stations .....	...	...	...	...	2	184	41	...	...	...	...	...	...	...
Total ...	...	25	4	7	66	3,052	1,010	33	1,022	14	689	...	...	5,816.79

SOUTHERN BAPTIST MISSIONS.

The Fortieth Annual Report of the Southern Baptist Convention, for the year ending April 30th, 1885, reports \$25,078.91 as expended on its five missions in China, at Chefoo, Hwanghien, Shanghai, Chinkiang, and Canton. Missionaries and native assistants, number 56, Church members, 645; Contributions, \$567.85. Efforts to secure a permanent occupation of Hwanghien, Shantung, have so far been frustrated by the literati. Dr. Yates calls for six new men, one for Shanghai, two for Chinkiang, and three for Soochow; and writes:—"There seems to be some prejudice against the climate of this part of China. It is more than thirty-eight years since Mrs. Yates and I left home for Shanghai. The Chief Justice of the British Supreme Court said to me recently, 'I would not like to call you as a witness against this climate.' " A Baptist Association has been organized at Canton with twenty-five representatives, from six bodies. The death is announced of Lough Fook who went to British Guiana as a coolie, for the sole purpose of preaching Jesus to his countrymen there. He built up a Baptist Church of 200 members, with several chapels, who invested their funds for God, and contributed to benevolence \$2,000 annually. He died at Demerara, May 15th, 1884. Dr. Graves says of him:—"Thus passed away one of the brightest jewels that Christianity has recovered from the dust-heaps of China. He is a proof of what the grace of God can do for a Chinaman, and what a Chinaman can do when renewed by the grace of God."

GLEANINGS.

The following facts regarding the Province of Shantung are given by Rev. Gilbert Reid to the *New York Evangelist*. There are nine central stations occupied by Protestant Missionaries. Eight missionary stations are represented, three American, four English, and one Scotch; besides which there is a colporteur-superintendent of the British and Foreign Bible Society. There are thirty-nine Protestant Missionaries in the province, and nearly 5,000 native church members, which is about one fifth of all the members in China. Besides these, there are eighteen Roman Catholic priests of the Franciscan order, and an adult native membership of from 8,000 to 10,000.

The Church Missionary Intelligencer for September gives an interesting letter from Ven. Archdeacon Moule regarding his visit to Chuki and Great Valley in May. At Santu and the neighborhood there are nearly thirty Christians who though persecuted—shall we say in consequence of persecution?—have engaged to pay about two dollars each, towards the church fund, this year. In Great Valley the Christian women hold a weekly prayermeeting in turn at different houses. At S-kao-u two Christian men were reconciled to each other, and were immediately sent out to rescue some of the Christians who had been exposed to violence from others, thus "trying to make the peace for others." A feature which is to be observed in almost every station is, that all can read intelligently in their Mandarin Bibles, and can use intelligently the Prayer-book and hymn-book in the Hang-chow dialect.

Our Book Table.

We welcome Mr. Dobbin's new book on *Asiatic Temples*,* and Mr. Davis' volume on *The Chinese Boy who became a Preacher*,† as valuable additions to the Sabbath School literature of the home lands. They have both been written by persons familiar with the lands they describe. They are truthful, and vivid, and healthful. Mr. Dobbins' pages carry one rapidly through Japan, China, Siam, Burmah, and India, with many bright and pleasant touches. Mr. Davis, being confined by his subject to an individual, gives a vivid picture of Chinese life in the Fukien Province that instructs adults as well as children. There is perhaps less of dramatic interest in this tale than in the "Chinese Slave-Girl," by the same author, but we have been much interested in its well-drawn pictures of rural life in China.

The tables of twelve years of *Meteorological Observations*‡ at Zikawei, is a pamphlet to keep at hand for frequent reference. For the convenience of the greater number of residents in Shanghai, the measures have been given according to English standards, rather than French. The suggestion is made that "these tables contain all the information that

meteorology can supply concerning the climate of Shanghai, and that it is not unlikely that those twelve years of observations comprise a complete period of the meteorological phenomena peculiar to this country."

English Student Life at Peking|| is amusingly written, with a light and graceful pen. If it is a fair picture, such life must be exceptionally lively, and not very studious. The constant Mark-Twain-ish exaggerations, while amusing to those who know something of China and life in Peking, must be rather misleading to those who do not know just where the departures from literal description commence. The singular first title is, it seems, taken from Milton's *Paradise Lost*, Book III., 438:—

"On his way lights on the barren plains
Of Sericant, where Chineses drive
With wind and sail their canny wagons
light."

We have before us two volumes regarding General Gordon. The first § relates to his *Exploits in China*. Though a volume of about three hundred pages, the portion of it from Gen. Gordon himself covered in manuscript only twenty pages of foolscap, and would be of but the slightest

* The Ansons in Asiatic Temples, by Rev. Frank S. Dobbins. Philadelphia: American Baptist Publication Society, 1420 Chestnut St. [Kelly and Walsh, Price \$1.75.]

† Cholin, The Chinese Boy who became a Preacher, by Rev. J. A. Davis, Author of the "Chinese Slave-Girl," "Tom Bard," etc., Philadelphia: Presbyterian Board of Publication; 1334 Chestnut St. [Kelly & Walsh.]

‡ The Meteorological Elements of the Climate of Shanghai. Twelve Years of Observations made at Zikawei by the Missionaries of the Society of Jesus. Zikawei: 1885. [Kelly & Walsh.]

|| "Where Chineses Drive." English Student-life at Peking. By a Student Interpreter. With Examples of Chinese Block-printing and other Illustrations. London: H. Allen and Co., 13 Waterloo Place; 1885.

§ General Gordon's Private Diary of his Exploits in China; Amplified by Samuel Mossman, Editor of "The North-China Herald" during Gordon's Suppression of the Tai-ping Rebellion. With Portraits and Maps. London: Sampson, Low, Marston, Searle, and Rivington; 1885. [Kelly and Walsh. \$3.00.]

use to the general reader without the amplifications by Mr. Mossman, a former editor of the *North-China Herald*. But for the prestige of Gen. Gordon's name this Private Diary, might about as well have been omitted, and no great loss would have been experienced by the world had the amplifications also been omitted! The second volume* is his voluminous *Journal* during the siege of Khartoum, brought down to a few days before its fall. In the supreme crisis of his life, with his head and hands full of work, he appears to much better advantage than when indulging in meditative vagaries at Jerusalem. There is a robustness about his religious faith, a vigor in his rapid jottings, and a keen shrewdness in his estimates of men of various races and grades, that quite captivates the reader, whether he accept all his suggestions and conclusions, or not. The marvel grows upon us, as to how it is a man can be an earnest Christian, and an active soldier; but the fact cannot be denied; and Gen. Gordon is an eminent instance in our own day.

No More Sea, † is an interesting sermon by Rev. George Owen of Peking in memory of Laura E. Lees, whose sad death on the 20th of April, in the Indian Ocean, moved all hearts with sympathy. The sea is treated from a biblical point of view, as a symbol of Separation, of Unrest, of Danger, and of Mystery.

The third number of the New Series of the *Journal of the China Branch of the Royal Asiatic Society* has for its *pièce de résistance* an article by S. M. H. Playfair on "The Mystery of Ta-Ts'in," fully appreciative of Dr. Hirth's researches, and acquiescent in his main conclusions, though taking exception to some of the minor points made in his "China and the Roman Orient." The second article is a translation of the fourth chapter of the Chinese novel *Ching Hua Yuan*. Notes and Queries, and Literary Items, occupy eighteen pages, many of which will be of great interest and value to Chinese students.

The Circular of the *Doshisha Collegiate and Theological School*, Kiyoto, Japan, is a peculiarly valuable pamphlet. There are three departments—the English Collegiate, the English Theological, and the Vernacular Theological. Forty-six have, in five classes, graduated from the English Collegiate Course, fourteen of whom have also graduated from the English Theological Course, while five others are still pursuing that course. Eleven others have taken a part of the Theological Course. In the class of 1884-5, there were 172 in the College Course, 9 in the English Theological, 25 in the Vernacular Theological, and 14 special Theological students, making a total of 220. The Faculty consists of twelve Professors, six of whom are missionaries.

* The Journals of Major-Gen. C. G. Gordon, C. B., at Khartoum. Printed from the Original MSS. Introduction and Notes by A. Egmont Hake. London: Kegan Paul, French, and Co., 1 Paternoster Square; 1885. [Kelly and Walsh. \$7.50.]

† *No More Sea*. A Sermon Preached in Tientsin, June 21st, 1885, by Rev. George Owen, of the London Missionary Society. Printed for private circulation. Shanghai: Kelly and Walsh; 1885.



Editorial Notes and Missionary News.

THE MISSIONARY CONFERENCE.

We have been requested to bring up the subject of the next *Missionary Conference*. There has been some idea of holding it in 1877—ten years after the first Conference; but a number of missionaries query whether it can to best advantage be convened at so early a day, and suggest 1890 as the better date. The labor of preparing properly for such a meeting in the little time that remains between this and any part of 1887 must be considered, together with the difficulty and expense of securing a sufficient attendance to render the Conference fully representative of the missionaries of China. Correspondence must probably be had between each Mission and its Board at home, and if, besides the needed funds from home, an attendance could be secured of friends from the home lands, particularly of the officers of Missionary Societies, the interest and usefulness of the Conference would be greatly enhanced. All this will take time and much care in the arrangement of details, so that it is quite possible that 1890 will be as early as the Conference can be held with the best results. We shall be happy to be the medium of collecting the opinions of missionaries on the subject. If the brethren interested in this matter will address a brief line to the Editor of *The Recorder*, giving the date they would prefer, we will in due time announce the results.

THE WEEK OF PRAYER.

The following topics have been suggested for Exhortation and

Prayer, January 3rd to 10th, 1886, by the British Evangelical Alliance. *Sunday*, January 3rd—Sermons; “Occupy till I come,” Luke 19: 13. *Monday*, January 4th—Praise and Thanksgiving. *Tuesday*, January 5th—Humiliation and Confession. *Wednesday*, January 6th—The Church and The Family. *Thursday*, January 7th—Home and Foreign Missions. *Friday*, January 8th—Nation and Governments. *Saturday*, January 9th—The Christian Life. *Sunday*, January 10th—Sermons; Luke 12: 35, 36.

There is no doubt a difficulty in selecting fresh subjects each year; but we could wish there were more variety, and that the attempt was not, apparently, to cover in their full programme all possible topics each Week of Prayer, and that certain theological specialities were not always made so prominent. Might not the Committees of our several organizations in China make a more interesting selection for the use of Chinese Churches during the first week of their own coming New Year?

OBITUARY NOTICES.

Since our last issue, two of our number have been removed summarily by cholera. On the 5th of October, Mr. Olszen, who was in the employ of the British and Foreign Bible Society, selling Scriptures not far from Shanghai, came back to the city in his boat, having been attacked by the fell disease the day before. He arrived at six o'clock in the morning, and peacefully fell on sleep by noon, his Christian hope sustaining him till unconsciousness.

set in. He had been a seaman, and for many years was engaged along the coasts of China; but for about four years he had been a Bible Colporteur, working in North and Central China. But a few weeks before his death he led the Monday afternoon missionary prayermeeting in a simple, unaffected way, which interested all, and gave a pleasant glimpse of his inner life of faith and trust. He leaves a widow in England.

The death of Rev. J. Butler, was if possible, still more sudden and sad. He and his wife and two sons, with several members of the Presbyterian Mission had been to Nanking, holding their Annual Meeting, and were returning, *via* Chinkiang and Soochow, in native boats. A short distance from Chinkiang, in the Grand Canal, where they were spending the Sabbath, Mr. Butler's oldest child, a bright interesting boy of six years, was taken down, during the morning services which were being held on one of the boats. Miss. Dr. Hoag was called from Chinkiang, and later Dr. White, but the child died about three o'clock Monday morning, the 12th of October. The father had meantime been prostrated, and his death took place about one o'clock Monday afternoon. Both father and child were buried in the quiet graveyard at Chinkiang. And so has passed away one of the most vigorous and most useful of our missionary force.

DR. CRAWFORD'S PHONETIC SYSTEM.

Since the publication of our item on writing Chinese phonographically, which appeared last month, further facts have come to our knowledge regarding Dr. Crawford's system. We are informed that, "It was used extensively by those missionaries who took the trouble to learn it, and a number of books

were printed in it." "At Shanghai," says our correspondent, "we taught it to all our native Christians who could not read Chinese. In the school I found children of ordinary ability could learn it in a week or two, by spending a part of the afternoon on it, and in a month could read it with facility." In the Mandarin-speaking region it is of less use, as that language is already written by the Chinese, but Dr. Crawford's system has been taught in some of the schools at Tungchow-fu, for the training it gives in analyzing sounds.

TRAVELS IN SOUTHERN KWANGTUNG.

The Rev. C. R. Hager, recently returned to Hongkong from a trip to the south-western part of Kwangtung. He writes:—On a previous visit I had already visited Yeungkong and Yeung Chi'un districts, and was very much pleased, not only with the scenery, but also with the people whom I met. They were quite ready to hear the gospel, although not ready to buy our books. When asked if they knew any thing about these, they replied, "Yes, Jesus died on the cross," and that was seemingly all that they could remember of what they had read or in all probability heard, as an explanation from a colporteur is far more easily remembered than what they read. This whole valley is well watered and the people are industrious and thrifty. Women as a rule do not bind their feet, and they carry burdens from place to place, yet it seems not to be because they are poor, but because it is customary for them to do much of the manual work.

As we pass over into Ko Chan Fu there is a marked change, and in some parts the people are very poor, the principal cause of which is no doubt due to the large quantity of opium that is smoked here. Nearly every one is addicted to the

habit of smoking this drug; even women smoke. The country is also not very rich in its resources. The northern part of this region is very hilly, and it is only as one descends to the ocean that the large market towns and cities are met with. Ko Chau, though a Fu city, is not much larger than some district city in the region of Canton. The population probaby does not exceed 20,000. To the north-west of this city, and about ten miles from the borders of Kwang Sai, the Catholics have built a very nice chapel and enclosed it with several other houses in a compound by a high wall. During the destruction of chapels last year in Kwantung, an infuriated mob also attacked this place, and injured the buildings and walls to some extent.

The presiding priest lives in Pak Hoi, but was compelled to flee to Hongkong last year. Some 300 members have already been gathered into a church, and they seem to be a quiet and reverent people. We heard no words of reproach or abuse as we passed through their villages. They were also great sufferers in the riots of last year. Desiring to ascertain for ourselves what the people of Kwang Sai were, we made a short tour to one of its market towns, and found that they fully sustained the reputation previously obtained of being rude and even desperate. We sold two hundred books, during most of which time the stones fell about us in not a very interesting manner, nor conducive to our safety.

The entire south-western part of Kwangtung has at present no Protestant chapel, and seems to present an open door for missionary effort, as the people are always quite willing and ready to listen to the truth.

ITEMS.

We are happy to learn that the impediments which have for a long time been placed in the way of the occupation by the Baptist Mission, of Hwang Hien, Shangtung, have, thanks to the exertions of Dr. Platt, the U. S. Consul at Chefoo, given way. A house has been secured, and the station is already occupied by Messrs. Davault and Joiner and their families. "No opposition or unusual rudeness have been met with since their arrival. On the contrary, crowds of people visit them daily."

The Rev. J. Meadows writes from Shaohing that the American Baptist Union met in that place on the 19th of October. Rev. Dr. Lord, Rev. Mr. Goddard, Dr. Barchet, and Rev. Mr. Adams, with fifteen or twenty native pastors and preachers, were present. The meetings were opened by a sermon by Rev. Mr. Goddard.

From the *North-China Daily News* we learn that the missionaries of the Church Mission Society held their autumnal Conference at Ningpo, commencing October 19th. The following subjects were discussed:—The desirableness of extending native church organization throughout the mission stations of the Society; The adoption of an industrial scheme for the Ningpo Training College; and The need of teaching English in Mission Schools. On the preceding Sabbath the Rev. J. H. Morgan was ordained to Priest's Orders. The Rev. J. C. Hoare preached the ordination sermon and made very sympathetic reference to the sudden death of Rev. J. Butler of the Presbyterian Mission. We regret we have no space for these paragraphs of the sermon.